

## On a New Edition of the *Syāmaratthassa* *Tepiṭakaṭṭhakathā*

A Thai-script edition of the Pāli commentaries was published in Bangkok on 12 August, Buddhist Era 2535 (1992), in honour of the fifth birth cycle of Her Majesty Queen Sirikit of Thailand. The set consists of forty-eight volumes, hard-bound in blue. The first Siamese edition, published in 2463 (1920), has long been out of print.

According to Chao Khun Rājakavi of Wat Bovoranives, who supervised the work, the strict editorial principle was to retain the text of the original edition without any changes apart from corrections of obvious typographical errors, and to add any comments or comparisons to the footnotes. These make reference to:

M = Mrammana = Burmese-script edition  
Yu = Europe = Pali Text Society editions.

They record, for example, words not found in the Siamese edition (*M. etthantare ... dissati*), words in the Siamese edition not found in another edition (*M. ayam pāṭho natthi*), and variant spellings. They also refer to preferable (*yuttaram*) readings.

The first volume has the full title:

Syāmaratthassa tepiṭakaṭṭhakathā  
samantapāśādikā nāma vinayaṭṭhakathā  
pathamo bhāgo  
mahāvibhaṅgavaṇṇanā  
vajirañāṇena mahāsamaṇena  
ādo sodhitā  
mahātherasamāgamassa ganthādhikārehi  
puna sodhitā  
2535  
buddhasake mudditā  
syāmaratthassa rājadhāniyam  
mahāmakuṭarājavyālayena pakāsita  
2535.

At the beginning of each volume there is:

The official symbol of the fifth birth cycle of Her Majesty Queen Sirikit (in colour)

A photograph of Her Majesty Queen Sirikit, bearing the caption Sirikit Paramarajinī (in colour)

*Tiratanapaññamagāthā* (homage to the Three Gems: in Pāli)

*Pada ray<sup>2</sup> krai namaskāra brah rātanatrāy* (Thai verse translation of preceding)

*Tepiṭakatṭhakathāpotthakamuddanārambhakathā* (on the undertaking of the publication of the *Āṭhakathā*: in Pāli verse)

*Gām nām nai kāra cāt bimb gāmbhīr arrthakathā haerī brah traipitak* (Thai verse translation of preceding)

*Kittanapattam* (Table of contents).

At the end there is an index (*padabhājanīyānukkamo*).

The titles of the volumes are as follows:

1. Samantapāsādikā nāma vinayaṭṭhakathā (pathamo bhāgo) Mahāvibhaṅgavāṇṇanā
2. Samantapāsādikā nāma vinayaṭṭhakathā (dutiyo bhāgo) Mahāvibhaṅgabhikkhunīvibhaṅgavāṇṇanā
3. Samantapāsādikā nāma vinayaṭṭhakathā (tatiyo bhāgo) Mahāvaggavāṇṇanā
4. Sumaṅgalavilāsinī nāma dīghanikāyaṭṭhakathā (pathamo bhāgo) Sīlakkhandhavaggavāṇṇanā
5. Sumaṅgalavilāsinī nāma dīghanikāyaṭṭhakathā (dutiyo bhāgo) Mahāvaggavāṇṇanā
6. Sumaṅgalavilāsinī nāma dīghanikāyaṭṭhakathā (tatiyo bhāgo) Pāṭikavaggavāṇṇanā
7. Papañcasūdanī nāma majjhimanikāyaṭṭhakathā (pathamo bhāgo) Mūlapaṇñāsakavaṇṇanā
8. Papañcasūdanī nāma majjhimanikāyaṭṭhakathā (dutiyo bhāgo) Mūlapaṇñāsakavaṇṇanā
9. Papañcasūdanī nāma majjhimanikāyaṭṭhakathā (tatiyo bhāgo) Majjhimanapāṇñāsakavaṇṇanā, Uparipaṇñāsakavaṇṇanā ca
10. Sāratthappakāsinī nāma samyuttanikāyaṭṭhakathā (pathamo bhāgo) Sagāthavaggavāṇṇanā

11. Sāratthappakāsinī nāma samyuttanikāyaṭṭhakathā (dutiyo bhāgo) Nidānavaṇṇanā
12. Sāratthappakāsinī nāma samyuttanikāyaṭṭhakathā (tatiyo bhāgo) Sañāyatana-vaggamahāvāravaggavāṇṇanā
13. Manorathapūraṇī nāma aṅguttaranikāyaṭṭhakathā (pathamo bhāgo) Ekakanipātavaṇṇanā
14. Manorathapūraṇī nāma aṅguttaranikāyaṭṭhakathā (dutiyo bhāgo) Dukatikacatukkanipātavaṇṇanā
15. Manorathapūraṇī nāma aṅguttaranikāyaṭṭhakathā (tatiyo bhāgo) Pañcakenādasakanipātavaṇṇanā
16. Paramatthajotikā nāma khuddakanikāyaṭṭhakathā Khuddakapāṭhavaṇṇanā
17. Dhammapadaṭṭhakathā (pathamo bhāgo)
18. Dhammapadaṭṭhakathā (dutiyo bhāgo)
19. Paramatthadīpanī nāma khuddakanikāyaṭṭhakathā Udānavavaṇṇanā
20. Paramatthadīpanī nāma khuddakanikāyaṭṭhakathā Itivuttakavaṇṇanā
21. Paramatthajotikā nāma khuddakanikāyaṭṭhakathā (pathamo bhāgo) Suttanipātavaṇṇanā
22. Paramatthajotikā nāma khuddakanikāyaṭṭhakathā (dutiyo bhāgo) Sutta-nipātavaṇṇanā
23. Paramatthadīpanī nāma Vimānavatthuṭṭhakathā
24. Paramatthadīpanī nāma Petavatthuṭṭhakathā
25. Paramatthadīpanī nāma Theragāthāṭṭhakathā (pathamo bhāgo)
26. Paramatthadīpanī nāma Theragāthāṭṭhakathā (dutiyo bhāgo)
27. Paramatthadīpanī nāma khuddakanikāyaṭṭhakathā Therīgāthāvāṇṇanā
28. Jātakaṭṭhakathā (pathamo bhāgo) Ekanipātavaṇṇanā
29. Jātakaṭṭhakathā (dutiyo bhāgo) Ekanipātavaṇṇanā
30. Jātakaṭṭhakathā (tatiyo bhāgo) Dukanipātavaṇṇanā
31. Jātakaṭṭhakathā (catuttho bhāgo) Tikacatukkapañcakanipātavaṇṇanā
32. Jātakaṭṭhakathā (pañcamo bhāgo) Chakkasattaka-āṭhakanavakadasakanipātavaṇṇanā
33. Jātakaṭṭhakathā (chaṭṭho bhāgo) Ekādasadvādasaterasapakiṇṇakanipātavaṇṇanā
34. Jātakaṭṭhakathā (sattamo bhāgo) Vīsatitimsatīcattālīsanipātavaṇṇanā
35. Jātakaṭṭhakathā (āṭṭhamo bhāgo) Paññāsasaṭṭhisattatiasītinipātavaṇṇanā
36. Jātakaṭṭhakathā (navamo bhāgo) Mahānipātavaṇṇanā
37. Jātakaṭṭhakathā (dasamo bhāgo) Mahānipātavaṇṇanā
38. Saddhammappajotikā nāma khuddakanikāyaṭṭhakathā Niddesavaṇṇanā (pathamo bhāgo)
39. Saddhammappajotikā nāma khuddakanikāyaṭṭhakathā Niddesavaṇṇanā

(dutiyo bhāgo)

40. Saddhammapakāsinī nāma khuddakanikāyaṭṭhakathā (pathamo bhāgo)  
Paṭisambhidāmaggavaṇṇanā
41. Saddhammapakāsinī nāma khuddakanikāyaṭṭhakathā (dutiyo bhāgo)  
Paṭisambhidāmaggavaṇṇanā
42. Visuddhajanavilāsinī nāma khuddakanikāyaṭṭhakathā (pathamo bhāgo)  
Apadānavavaṇṇanā
43. Visuddhajanavilāsinī nāma khuddakanikāyaṭṭhakathā (dutiyo bhāgo)  
Apadānavavaṇṇanā
44. Madhuratthavilāsinī nāma khuddakanikāyaṭṭhakathā Buddhavāmsavaṇṇanā
45. Paramathadīpanī nāma khuddakanikāyaṭṭhakathā Cariyāpiṭakavaṇṇanā
46. Aṭṭhasālinī nāma abhidhammaṭṭhakathā Dhammasaṅgaṇīvavaṇṇanā
47. Sammohavinodanī nāma abhidhammaṭṭhakathā Vibhaṅgavaṇṇanā
48. Paramathadīpanī nāma abhidhammaṭṭhakathā Pañcappakaraṇavaṇṇanā

Peter Skilling  
Nonthaburi

## Some Citation Inscriptions from South-East Asia

This article reports on recently discovered citation inscriptions from three sites: Angkor Borei in Cambodia, Si Thep in Siam, and Go Xoai in Vietnam. As far as I know the inscriptions from the first two sites have not been published in a European language. The section on Go Xoai is a summary of an article published in Bangkok in 1999.

I use the term “citation inscription” for lithic or other engraved records that give excerpts from Buddhist texts. Such inscriptions are not original compositions, although they may be combined with original material. In South-East Asia the greatest concentrations of citation inscriptions known to date are in Burma (from the Pyu kingdom of Śrīkṣetra) and Siam (from the Dvāravatī period on).<sup>1</sup> Smaller numbers have been found in Java, Borneo, and the middle Malay peninsula.<sup>2</sup> Very few have been found in Laos, or in Cambodia and Vietnam, in the areas known to historians as Funan, Chenla, and Champa.

### 1. Preliminary report on a Pāli inscription from Angkor Borei, Cambodia

An inscription of considerable importance and interest was recently excavated at Angkor Borei in southern Cambodia, a site that scholars have tentatively identified as the capital of the ancient kingdom of Funan. I am grateful to Dr Michel Tranet (Minister of Culture and Fine Arts, Kingdom of Cambodia) for making a copy of an estampage of the

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I am grateful to Ven. Dhammasāmi and Steven Collins for their corrections and comments.

<sup>1</sup>See Peter Skilling, “The Advent of Theravāda Buddhism to Mainland South-East Asia”, *Journal of the International Association of Buddhist Studies* 20.1 (1997), pp. 93–107, for a preliminary and already outdated list.

<sup>2</sup>I do not count here the clay sealings inscribed with *ye dharmā* or *dhāraṇīs*, which have been uncovered in their hundreds at several sites in the region.